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walk protected from disease and from sorrow, while the gathering of the people in the interest of a common religious belief promoted tribal unity and strength and also afforded opportunity for social interchange and pleasure.

In so full an account as that given by Dr Dorsey, one cannot but regret the omission of the songs, both words and music, from their stated place in different parts of a ceremony — an omission the more to be regretted because of the important place that music fills in all phases of Indian life. Through song the Indian gives expression to emotions that are manifested in no other way, consequently the omission from the record of a ceremony of its attendant songs leaves a blank that seriously injures the integrity of the portrayal.

The term used in the various prayers of the rite and translated "Man Above" would seem to imply that the Arapaho attributed personality to the unseen power. While research has shown that the Indian's conception of this power is more or less anthropomorphic, it has been equally demonstrated that this conception has never, so far as known, crystallized into the idea of personality. The term "Man Above" raises the interesting question as to the exact nature of the Arapaho belief on this subject.

It is doubtful if the relationship between the myths, given in section xv, and the ceremony is so close as the heading of the section would imply. Among other considerations which might be mentioned in this connection is the fact that they do not adequately explain the underlying motive of the rite, while they play about some of the details of the ceremony in picturesque fashion.

To one who, like the reviewer, witnessed the Sun Dance more than twenty years ago, making all allowance for the difference of tribal version, the picture presented in this volume shows how rapidly aboriginal color is fading from Indian life, even from the sacred ceremonies, and it marks the importance of gleaning in the ethnological field while yet something of the past remains.

ALICE C. FLETCHER.

*Annual Archaeological Report. 1903. Being part of Appendix to the Report of the Minister of Education. Ontario. Toronto: 1904. 8°, 150 pp., ill.*

In this his latest report Mr David Boyle has added another to the series of valuable contributions to Canadian archeology, published under the auspices of the Minister of Education. In addition to twenty pages devoted to a résumé of Museum accessions made during the year, there

are more than a hundred pages of illustrated text covering an interesting discussion of American archeology and technology, which cannot fail to be of value to students on both sides of the Atlantic. The illustrations show an improvement on those in the earlier reports, but they do not yet attain that degree of excellence which is rather expected in scientific publications of the present day.

The origin and workmanship of the effigy stone pipes and of those of clay are fully discussed by Mr Boyle, who argues that they are mostly ancient, and by others who hold the contrary view. A number of illustrations of partly finished pipes add greatly to our knowledge of aboriginal technology. It is believed that Mr Boyle's reports have given the fullest information concerning pipes that we possess from any single locality in America. Copper and bone implements are also interestingly treated as to origin, age, and type. But one of the most valuable features of the report is that which pertains to aboriginal village sites, their location, characteristics, and contents; these are enumerated by definite modern survey maps, on which one may rely for data regarding the subject. This opens up a subject deserving of the most careful attention by archeologists throughout the continent, for the time is already at hand when, owing to increase in population and the tillage of cultivable lands, much that would be valuable to early history is now annually obliterated by the plow. Mr Boyle and the Museum which he represents deserve great credit for inaugurating this most laudable work.

JOSEPH D. MCGUIRE.